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باللغة الإنجليزية

A Guide to Hajj, Umrah and Visiting The Prophet's Mosque

Written by

The Council Of Islamic Enlightenment in Hajj

Approved by

The Permanent Committee of Islamic Research and Fatwa And

Shaikh Muhammad Bin Saleh Al-Uthaimin
(May Allah have mercy on him)

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In the Name Of Allah, The Compassionate, The Merciful

Preface

All praise belongs to Allah, alone; peace and blessings of Allah be on the Last Prophet, Muhammad bin Abdullah, his family, and companions.

This brief but comprehensive guide is presented to the pilgrims to the Sacred House of Allah to outline some of the rites of *Hajj* and *Umrah* with which you ought to be familiar. We begin with some important advice, which we direct first to ourselves and then to you in accordance with what Allah, the Most High says concerning those of His servants who receive salvation and success in this world and the hereafter:

﴿ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝ ﴾[العصر:٣]

"They exhort one another to truth, and exhort one another to patience".

And in accordance with His saying:

﴿ وَتَعَاوَنُوا۟ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا۟ عَلَى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ ۚ ﴾ [المائدة:٢]

"And help one another in goodness and fear of Allah, and do not help one another in sin and transgression".

We hope you will read this booklet before you begin the rites of *Hajj* in order that you may acquaint yourself with what is to be done. You will find in it in sha Allah answers to many of your questions.

We ask Allah to accept from all of us our *Hajj*, our striving, and our good deeds.

Important Advice

Dear pilgrims, we praise Allah for having guided you to the *Hajj* of His House. May He accept from all of us our good deeds, and increase His reward for us and for you.

The following advice is being offered to you in the hope that Allah will accept from all of us our *Hajj* and our striving.

1. Remember that you are on a blessed journey, a journey that is based on belief in Allah's Unity (*Tawheed*), sincerity to Him, responding to His call, and on obedience to His commands, hoping to gain the reward of the Almighty, and in obedience to His Messenger Muhammad, peace and blessings of Allah be upon him. Do not forget that the reward for a *Hajj* that is acceptable to Allah, the Most High is the Garden of Paradise.

2. Be on your guard against the mischief of Satan, who intends to cause dissention among you, because indeed he is an enemy lying in ambush for you. Love each other as brothers and sisters, and avoid disputes and disobedience to Allah. Know that the Messenger of Allah, may the peace and blessings of Allah be upon him said:

لاَ يُؤمِنُ أحدُكم حتى يحب لأخيهِ ما يُحِبُّ لِنَفْسِه

"None of you has truly believed unless he likes for his brother what he likes for himself"

3. Whenever you have a question concerning religious matters, or concerning the *Hajj* ask those who know until you receive a satisfactory answer. This is in accordance with what Allah has said:

﴿ فَسْـَٔلُوٓاْ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴾ [الأنبياء:٧]

"Ask the people of the Reminder if you do not know".

It is also in accordance with what the Prophet, may the peace and blessings of Allah be upon him has said:

مَنْ يُرِدِ اللهُ به خيراً يُفَقِّهْهُ فِي الدِّين

"When Allah intends good for someone, He gives him understanding of the religion".

4. Know that Allah has made certain acts *fard* (obligatory) and other acts *sunnah* (supererogatory). Allah does not accept the *sunnah* from him who violates the *fard*. Some pilgrims ignore this fact, and you see them harming believers, men and women, by violently jostling in their zeal to kiss the Black

Stone, or in their circuits around the Ka'ba, or to make *salah* behind the Station of Ibraheem, or to drink from Zamzam, and similar practices. These practices are *sunnah* and harming the believers is *haram* (prohibited). How can you do a *sunnah* act while committing an act that is *haram*? Therefore, avoid hurting one another, may Allah have mercy on you, and grant you an immense reward.

We would also like to emphasize the following:

(a) It is not fitting that a muslim man performs his *salah* next to or behind a woman in the Sacred Mosque, or in any other place, for whatever reason, so long as he is able to avoid it. Women are supposed to pray behind men.

(b) It is not proper to pray in the pathways leading into the Haram, or in the doorways,

because doing so is harmful and obstructive to those who are coming in.

(c) It is also not permissible to block the free flow of people doing *tawaf* around the Ka'ba by sitting near the Ka'ba, or praying near to it, or by standing near the Black Stone, or *al-hijr*, or at the Station of Ibraheem, when the place is crowded, as this is a source of harm to other people.

(d) While safeguarding the dignity of muslims is *fard*, kissing the Black Stone is *sunnah*. A *fard* cannot be sacrificed for a *sunnah*. When the area is crowded, it is sufficient to point to the Black Stone, saying: *Allahu Akbar*. And when leaving the *tawaf* area, leave gently.

(e) The *sunnah* when you reach the corner of the *Ruknul Yamani* is for you to touch it with your right hand and say: *Bismillahi Wallahu Akbar*. Kissing it is not prescribed. If the

person doing the *tawaf* is unable to touch it, he should continue with his *tawaf*; he is not supposed to point to it with his hand, or say the *takbir (Allahu Akbar)*, because that has not been reported from the authority of the Prophet, may the peace and blessings of Allah be upon him. It is *mustahab* (recommended) to recite the following supplication between the corner of the *Ruknul Yamani* and the Black Stone:

﴿ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْءَاخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ ﴾ [البقرة: ٢٠١]

"Rabbanā ātinā fid dunyā hasatan wa fil ākhirati hasanatan wa qinā adhaban nār".

"Our Lord give us good in this world, and good in the Hereafter, and save us from the torment of the Fire".

Finally, the best advice we can give is that you follow the Book of Allah, and the *sunnah* of His Messenger, may the peace and blessings of Allah be upon him, in all that you do. Allah, the Most High says:

﴿ وَأَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾ ﴾ [آل عمران:١٣٢]

"And obey Allah and the Messenger so that you may receive mercy".

How to Perform Hajj and Umrah, and Visit the Prophet's Mosque

Dear Brothers and sisters!

There are three ways of performing the *Hajj*:

Hajj at tamattu' (interrupted)

Hajj al-qirān (combined)

Hajj al-Ifrād (single)

Hajj at Tamattu'

This meanss entering into *ihram* for the *Umrah* during the months of *Hajj* (i.e. from the first of the month of Shawwal to the break of dawn on the tenth day of the month of Dhul-Hijjah), and then to take off *ihram* after performing the *Umrah*, and then to take *ihram* again for the *Hajj* from Makkah, or anywhere near to it on the 8th day of Dhul-Hijjah during

the same year in which the *Umrah* was performed.

Hajj al-Qirān

This denotes entering into *ihram* for both the *Umrah* and the *Hajj* at the same time during the months of *Hajj* and not taking off the *ihram* until the Day of Sacrifice (the 10th day of Dhul-Hijjah), or first to enter into *ihram* for the *Umrah*, during the months of *Hajj*, and before beginning the *tawāf* of the *Umrah* make the intention of *ihram* for the *Hajj*.

Hajj al-Ifrād

This signifies making *ihram* for the *Hajj* during the months of *Hajj* from the prescribed station of *ihram* (*al-Miqat*), or from his house if it is located between Makkah and the *miqat*, or from Makkah if he resides there, and to remain in *ihram* until the Day of Sacrifice, if has brought with him a sacrificial animal. If one

has not brought an animal for sacrifice, he is permitted to come out of *ihram* after performing the *Umrah*, and thus become one performing the *Hajj* of *tamattu'*; that is he makes the *tawāf* around the Ka'aba, and performs the *sa'y* (the running between Safa and Marwa), cuts some of his hair, and then comes out of *ihram*, wears his usual clothing and resumes his normal state. This is what the Prophet, may the peace and blessings of Allah be upon him, prescribed for those people who entered into *ihram* for the *Hajj* without bringing a sacrificial animal. The same applies to a person who is performing the *Hajj* of *Qirān* if he has not brought with him an animal to sacrifice; that is, it is permissible for him to come out of *ihram* after the *Umrah* as described above.

THE PERFORMANCE OF THE 'UMRAH

1. When you reach the prescribed station (*miqat*), the *sunnah* is that you clean yourself, wash the whole of your body, and apply some perfume to your body, but not to your garments of *ihram*, and then put on the two-piece garment of *ihram* (*izar* and *rida'* – i.e. a loin-cloth and a shawl) which preferably should be of white cloth. As for a woman she may wear any clothes she likes, as long as they do not display her adornments, nor make her resemble men, or resemble the clothes of unbelieving women. Then make your intention to perform *Umrah* by saying:

لَبَّيْكَ عُمْرَةً

Labbayka Umrah

"I answer your call with *Umrah*"

And then say the *talbiya* thus:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ لاَ شَرِيكَ لَكَ

Labbayk Allahumma labbayk.

Labbayk la shareeka laka labbayk.

Innal hamda wan ni'imata laka wal mulk

La shareeka lak.

"Here I am at Your service O Lord, here I am.

Here I am. There is no partner to You.

Here I am.

Truly, the praise and favour is Yours, and the dominion.

There is no partner to You".

Men should utter this aloud, while women should say it silently. Repeat this *talbiyah* frequently, and engage in the praise of Allah and in supplications for forgiveness.

2. When you reach Makkah, make the seven circuits (*tawāf*) around the Ka'abah, beginning at the Black Stone with *takbeer* (utterance of *Allahu Akbar*), and ending each circuit at the same place. While making your *tawāf* invoke Allah much, and make supplications to Him in any words you please as long as they are acceptable in the shari'ah. It is *sunnah* when you reach the place between the Yamani corner (*Ruknul Yamani*) and the Black Stone in each circuit to say:

﴿ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْءَاخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ ﴿٢٠١﴾ ﴾ [البقرة: ٢٠١]

"Rabbanā ātinā fid dunyā hasatan wa fil ākhirati hasanatan wa qinā adhaban nār".

"Our Lord give us good in this world, and good in the Hereafter, and save us from the torment of the Fire".

After completing the seventh circuit, pray two *raka'ats* behind the Station of Ibraheem (*Maqaam Ibraheem*) if it is possible, even if you are a little far away from it. Otherwise pray at any other place within the Sacred Mosque.

In doing this *tawāf* it is *sunnah* for a man to expose his right shoulder, that is to put the middle of the upper garment of his *ihram* underneath his right arm, and their two ends on his left shoulder. It is also *sunnah* for him to do *raml* (to jog), that is to walk in quick and short paces during the first three circuits of this *tawāf*.

3. You then go to the mount of Safa and climb on it, and recite the saying of Allah:

﴿ إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ ٱللَّهَ شَاكِرٌ عَلِيمٌ ﴾ [البقرة:١٥٨]

"Surely, the Safa and Marwa are among the Symbols of Allah. So he who performs the *Hajj* to the House of Allah, or the *Umrah*, it is no sin on him to make the walk between them. And whoever does good voluntarily, then certainly Allah is Thankful, Knowing".

Then you face the Ka'aba, praise Allah, raising your hand in the way done by the one making du'a, and then say the *takbir (Allahu Akbar)* three times. Then make supplication to

Allah, repeating your supplication three times, as this is the *sunnah*. Then say:

لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ، أَنْجَزَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ وَهَزَمَ الأَحْزَابَ وَحْدَهُ

La ilaha illal Lah, wahdahu la shareeka lah. Lahul mulk wa lahul hamd, wa huwa 'alaa kulli shay'in qadeer.

La ilaha illal Lah wahdah, anjaza wa'dah, wa nasara 'abdah, wa hazamal ahzaaba wahdah.

"There is no god worthy of worship except Allah, the One without a partner. His is the dominion and His is the praise, and He has power over every thing".

"There is no god worthy of worship except Allah, alone. He fulfilled His promise, and supported His slave, and defeated the parties (of the unbelievers) alone".

It is preferable to utter this supplication three times, but there is no harm in saying it less than that.

You then descend from Safa and do the *sa'y* of the *Umrah* seven times. Increase your pace between the two green posts, but otherwise walk at a normal pace before and after them. Then you climb Marwa and praise Allah, and do as you did at Safa.

There are no required and specific formulas or supplications for *tawāf* and *sa'y*. The worshipper may praise Allah, or supplicate Him in his own words, or he may recite portions of the Qur'an, paying special attention to the supplications that the Prophet, may the peace

and blessings of Allah be upon him, recited at specific places when performing these rites.

4. After the *sa'y*, end your *Umrah* by shaving or shortening your hair. After this, the prohibitions pertaining to the state of *ihram* are lifted, and you may now resume your normal activities.

If you are doing *Hajj al-tamattu'*, then it is preferable to shorten your hair, so that you leave the shaving of the hair for the act of going out of the rites of *Hajj*.

If you are doing *Hajj al-tamattu'* or *Qirān*, the sacrifice of a sheep or one-seventh of a camel, or one-seventh of a cow is obligatory on you. You slaughter it on the day of Sacrifice (the 10^{th} of Dhul Hijjah). If you cannot afford this sacrifice, it is obligatory on you to fast ten days: three days during the *Hajj* and seven after returning home.

It is preferable to fast the three days before the day of Arafat (the 9th of Dhul Hijjah). However there is nothing wrong if you fast the three days after the day of the Eid.

THE PERFORMANCE OF THE HAJJ

1. If you are performing *Hajj al Ifrād* or *Hajj al Qirān* (that is the *Hajj* that is combined with *Umrah*), you enter into *ihram* at the station of *ihram* (*miqat*) that lies on your way to Makkah. However, if you live in a place that lies between the *miqat* and Makkah, then you enter into your *ihram* for the type of *Hajj* you intend from your place of residence.

If you are performing *Hajj al-tamattu'* you make *ihram* for *Umrah* from the *miqat* through which you come to Makkah, then you make the *ihram* for *Hajj* from your residence in Makkah on the 8th of Dhul Hijjah. Wash the whole of your body, perfume yourself if possible, and put on the two garments of *ihram*. After putting on *ihram* make your niyyah (intention) by saying:

لَبَّيْكَ حَجاً

I answer your call with *Hajj*.

Then recite the *talbiyah*:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ لاَ شَرِيكَ لَكَ

Labbayk Allahumma labbayk.

Labbayk la shareeka laka labbayk.

Innal hamda wan ni'imata laka wal mulk

La shareeka lak.

"Here I am at Your service O Lord, here I am.

Here I am. There is no partner to You.

Here I am.

Truly, the praise and favour is Yours, and the dominion.

There is no partner to You".

2. Then you go to Mina, where you pray the *Dhuhr*, *'Asr*, *Maghrib*, *'Isha* and *Fajr* prayers at their proper times, shortening prayers with four raka'ats to two raka'ats, but not combining the prayers.

3. When the sun rises on the 9th of Dhul Hijjah, proceed toward 'Arafat in a dignified manner and without harming your fellow pilgrims. At 'Arafat, pray the *Dhuhr* and *'Asr* prayers, shortening them and combining them during the time of *Dhuhr* with one *adhan* and two *iqamas* (one *iqama* for each prayer).

Make sure that you are within the boundaries of Arafat, and recite the praise of Allah, and offer supplications to Him facing the *qiblah* with your hands raised, following the practice

of Prophet Muhammad, may the peace and blessings of Allah be upon him. The whole plain of Arafat is the place of doing this act of standing. Remain at Arafat until after sunset.

4. When the sun has set, proceed toward Muzdalifa in a peaceful and dignified manner, reciting the *talbiyah*. Do not harm or cause any discomfort to your fellow Muslims. When you arrive at Muzdalifah, pray the *Maghrib* and *'Isha* prayers combined, shortening the *'Isha* prayer to two raka'ats. Stay at Muzdalifah until you have prayed the *Fajr* prayer, and remain there until the brightness of the morning is wide spread. Remember Allah much and supplicate to Him a lot after the *Fajr* prayer, facing the *qiblah* and raising your hands, following the practice of Prophet Muhammad, may the peace and blessings of Allah be upon him.

5. Then proceed to Mina before sunrise and continue saying the *talbiyah* while going. And if the pilgrim is among the people with excuse, like women or weak individuals, it is permissible for them to proceed to Mina at any time after midnight.

In Muzdalifah pick up only seven pebbles to throw at the stone pillar (*Jamrah*) of *'Aqabah*. The remaining pebbles can be picked up at Mina. There is no harm even if the seven pebbles to be thrown at the stone pillar of *'Aqabah* are also picked up at Mina.

6. When you arrive at Mina do the following:

(a) Throw the seven pebbles at the stone pillar of *'Aqabah* (this is the one nearest to Makkah). Throw the pebbles one after the other, saying: *Allahu Akbar* with each throw.

(b) If you are required to sacrifice an animal, slaughter your sacrificial animal. You could eat some of the meat and distribute to the needy.

(c) Shave your head or cut some of your hair. Shaving is preferable for men, while for women the length of a fingertip of their hair is to be cut.

The above-mentioned order of doing things is preferred, however, if some of them are done before others there is no harm in it.

After you have thrown the pebbles and shaved or cut some of your hair, the prohibitions of *ihram* are lifted, except the prohibition of having sexual intercourse with one's spouse. This is the first *tahallul* (the act of going out of the state of *ihram* and returning to one's normal state). You may now wear your usual clothes.

7. Then you go to Makkah and perform the *tawāf al-ifādah* (the *tawāf* which is an essential part of the *Hajj*). If you are doing *Hajj al-tamattu'*, you also perform the *sa'y*. If you are performing the *Ifrād* or *Qirān* and you have performed the sa'y with *tawāf al qudūm* (the *tawāf* of arrival at Makkah), you do not have to make another *sa'y*.

After this, all the prohibitions of *ihram* are lifted, including having sexual relations with your spouse.

It is permissible to delay the *tawāf al-ifādah* and *sa'y* until after the days spent at Mina are over.

8. After performing your *tawāf al-ifādah* and *sa'y* on the day of Sacrifice, return to Mina and spend there the nights preceding the 11th, the 12th and the 13th days of Dhul Hijjah (the three days following the day of Sacrifice which are known as *ayyamul tashreeq*). If you hasten and

leave on the 12th day of Dhul Hijjah, there is nothing wrong in that.

9. After the *zawal* (midday) in the afternoon of each of the two or three days of your stay in Mina, stone each of the three pillars (*Jamaraat*), starting with the first pillar (that is the one that is farthest from Makkah), followed by the middle pillar, and lastly the pillar of *'Aqabah*. Throw seven pebbles, one after the other, at each of these pillars, saying: ***Allahu Akbar*** with each throw.

After stoning each of the first and the second pillars, stay and ask Allah whatever you wish, facing the *qiblah* and raising your hands. However, you do not stay to make du'a after stoning the third *Jamrah*.

If you stay in Mina for only two days, you must leave Mina before the sun sets on the second day. If the sun should set before you are able to depart from Mina, then you would

have to remain in Mina for the third night, and throw the pebbles again the next day. In any case it is preferable to remain in Mina for three nights.

It is permissible for the sick and the weak to deputize someone (a proxy) to throw the pebbles for them. The proxy first throws his own pebbles, and then throws the pebbles of the person that deputized him while at the same pillar.

10. When you decide to return to your country after completing the rites of *Hajj*, you perform the farewell *tawāf* (*tawāf al wada'*) before leaving Makkah. No one is excused from this except women who are menstruating or in the period of the bleeding after childbirth.

OBLIGATIONS DURING IHRAM

During the state of *ihram* for *Hajj* or *Umrah* the following things are obligatory:

1. To faithfully observe all that Allah has made obligatory, such as the daily prayers at their proper times and in congregation.

2. To avoid what Allah has prohibited such as obscenity, committing sins and quarrelling.

3. To guard against harming or injuring Muslims by action or by word of mouth.

4. To abstain from what is prohibited during *ihram* namely:

(a) Do not cut your nails, or pluck out your hair. There is no harm if they break or fall off on their own without you intending it.

(b) Do not use scent or perfume, whether on the clothes or on the body, or in your food or

drink. There is no harm in the remnants of the effect of the scent applied when putting on *ihram*.

(c) Do not kill, frighten or assist in hunting any land game, as long as you are in *ihram*.

(d) Do not propose marriage to a woman or contract it, either for yourself or on behalf of others. Sexual intercourse is also prohibited as well as love play and fondling. All these actions are prohibited during the state of *ihram*, and they equally apply to men and women alike.

The following apply specifically to men:

(a) A man may not cover his head with an adjoining cover. However, being under the shade of an umbrella, or the roof of a car, or carrying something on his head, all these are permissible.

(b) A man may not wear a shirt, or any cloth that is made to cover the whole body or a part

of it, nor should he wear a hooded garment (burnoos), turban, trousers, *khuff* (short, thin boot). However if an *izaar* (the loin-cloth) is not available, it is permissible to wear trousers, and if sandals are not available, it is permissible to wear a *khuff*.

- It is forbidden for a woman to wear gloves on her hands, or to cover her face with a face-veil (*niqab*) or drape (*burqu'*) during the state of *ihram*. However, if she is in the presence of male strangers who are not related to her (not her mahrams) she should conceal her face with her head-covering or a similar thing, just as she is supposed to do when not in the state of *ihram*.

- If a person in the state of *ihram* wears a sewn garment or covers his head (for men), or uses perfumes, or pulls our some hairs, or cuts his nails out of forgetfulness, or due to ignorance there is no *fidya* (expiation) on him.

He must abstain from the action as soon as he remembers or is reminded by some one.

- It is permissible to wear sandals, or a ring, or a pair of glasses, or a hearing aid, or a wristwatch, or a belt, or a girdle that protects one's money or documents.

- It is permissible to change one's clothes and to wash them, as well as to wash one's hair and body, and there is no harm if some hair inadvertently falls off during the washing.

VISITING THE PROPHET'S MOSQUE

1. Going to Madinah at any time of the year with the intention of visiting the Prophet's Mosque and performing *salah* in it is *sunnah*. A *salah* performed in the Prophet's Mosque is better than a thousand *salahs* in any other mosque except the Sacred Mosque (*Masjid al Haram*) in Makkah.

2. There is no *ihram* or *talbiyah* for visiting the Prophet's Mosque, and there is no connection whatsoever between the visit and the *Hajj*.

3. When you enter the Prophet's Mosque, enter with your right foot first, saying: *Bismillah* (in the name of Allah), and invoke blessings on His Prophet, may the peace and blessings of Allah be upon him, and ask Allah

to open the gates of His mercy for you. Then you say:

أَعُوذُ بِاللهِ العَظِيمِ وَوَجْهِهِ الكَرِيمِ وَسُلْطَانِهِ القَدِيمِ من الشَّيْطَانِ الرَّجِيمِ اللهمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

A'udhu billahil adheem wa wajhihil kareem wa sultaanihil qadeem minash shaitanir rajeem. Allahumma'ftah lee abwaaba rahmatik.

"I seek refuge in Allah, the Almighty, and in His Noble Face, and His Eternal Power from the accursed Satan. O Allah! Open for me the doors of Your Mercy".

You do just as you do when entering other mosques.

4. Perform the two *raka'ats* of salutation to the mosque after entering the mosque,

preferably in the *Rawdah*, otherwise anywhere else in the Mosque.

5. Then go to the grave of the Prophet, may the peace and blessings of Allah be upon him, and standing in front of it and facing it say with all respect and in a hushed voice:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

Assalamu'alaika, ayyuhan Nabi, wa rahmatullahi wa barakaatuh.

Peace be on you, O Prophet, and the Mercy and Blessings of Allah.

And then say the *salat an Nabiy* (that is ask Allah's blessings on him).

There is no harm if you add the following:

اللّٰهُمَّ آتِهِ الوَسِيلَةَ وَالفَضِيلَةَ وابْعَثْهُ المَقَامَ المَحْمَودَ الذي وَعَدتَّهُ. اللهُمَّ اجْزِهِ عَنْ أُمَّتِهِ أَفْضَلَ الجَزَاءِ.

Allahumma aatihil waseelata wal fadeelata wab 'athhul maqaamal mahmuud alladhee wa'adtah. Allahumma 'jzihi 'an ummatihi afdalal jaza'.

"O Allah! Give him the station of *waseelah* (special nearness to Allah, or intercession) and the favour, and raise him to the praiseworthy station that you promised him.

O Allah! Reward him on behalf of his ummah (community) with the best of rewards".

Then move a little to the right to stand before the grave of Abu Bakr, may Allah be pleased with him. Greet him and ask Allah to bestow His Mercy, Forgiveness and Pleasure on him.

Again move a little to the right to stand before the grave of Umar, may Allah be pleased with him, and greet him and ask Allah to bestow His Mercy, Forgiveness and Pleasure on him.

6. It is *sunnah* to purify oneself (have *taharah*) and visit the Mosque of Quba and offer *salah* in it, as the Prophet, may the peace and blessings of Allah be upon him, prayed there, and encouraged others to do the same.

7. It is *sunnah* to visit the Baqe' cemetery, wherein is the grave of Uthman, may Allah be pleased with him; and also visit the martyrs of Uhud, among whom is Hamzah, may Allah be pleased with him. You greet them and pray for the mercy of Allah upon them. The Prophet, may the peace and blessings of Allah be upon him, used to visit all these graves to pray for those buried there. He taught his companions when visiting graves to say:

السَّلاَمُ عَلَيكُمْ أَهْلَ الدِّيَارِ مِنَ المُؤْمنِينَ والمُسْلمِينَ وَإِنَا إِنْ شَاءَ اللهُ بِكُمْ لاَحِقُونَ نَسْأَلُ اللهَ لَنَا وَلَكُمُ العَافِيَةَ

Assalamu 'alaikum ahlal diyaar minal mu'mineen wal muslimeen, wa innaa in sha Allah bikum laahiqoon. Nas alul laha lana wa lakum al 'afiyah.

"Peace be on you, O dwellers of this place from among the believers and the muslims, and by the will of Allah we will certainly join you. We ask Allah *'afiyah* (security from the fire of Hell and from all tribulations) for ourselves and for you".

According to the teachings of the *Shari'ah*, besides the mosques and other places mentioned above, there are no other mosques or places in Madinah that are to be visited. Therefore, do not burden yourself by visiting places for which there is no reward, or for

which in fact there might be some blame for doing so. And Allah is the Source of all guidance.

ERRORS OFTEN COMMITTED BY PILGRIMS

First: Errors Related to *Ihram*

Some pilgrims cross the designated stations of *ihram* (*miqat*) on their route without being in *ihram* or entering into *ihram* there. They wait till they reach Jeddah or some other place that is after the *miqat* at which they enter into *ihram*. This is against the command of the Messenger of Allah, may the peace and blessings of Allah be upon him, which stipulates that every pilgrim should enter into *ihram* at the station of *ihram* that lies on his route.

The one who crosses the *miqat* without going into *ihram* must go back to the *miqat* that lies on his route, and enter into *ihram* there. Otherwise he must make expiation by sacrificing a sheep in Makkah and feeding all

its meat to the poor. This applies to all pilgrims, regardless of whether one passes the station of *ihram* by air, by sea, or by land.

If one's route does not pass through one of the five designated stations of *ihram*, he should enter into *ihram* at a point that is nearest to the station of *ihram* on his route.

Second: Errors Related to *Tawāf*

1. Starting the *tawāf* before the Black Stone, while it is obligatory to begin *tawāf* from the Black Stone.

2. Doing the *tawāf* inside the *Hijr*, which means going round only a portion of the Ka'aba rather than the whole of it, since the *Hijr* is a part of the Ka'aba. The circuit of the *tawāf* that he does going through the *Hijr* is invalid.

3. Doing *raml* (taking quick short steps) during all the circuits, while *raml* is to be done

only during the first three circuits of the *tawāf al qudoom*.

4. Struggling violently to kiss the Black Stone, and sometimes even hitting or abusing people. Such acts, which are injurious to Muslims, are not permissible. It is not permissible to abuse or hit his muslim brother without a just cause.

It should be noted that the *tawāf* remains perfectly valid without kissing the Black Stone. If one does not or cannot kiss the Black Stone, it is sufficient to simply point to it, saying: *Allahu Akbar*, when he comes parallel to it, even if he may be at a distance from it.

5. Touching the Black Stone with the intention of seeking blessings (*barakah*) from it is an innovation (*bid'ah*) with no basis in the *Shari'ah* of Islam. The *sunnah* is to touch it or

kiss it as an act of obedience to Allah, the Most High.

6. Touching the four corners of the Ka'aba or its walls, and wiping the face with the hands. The Prophet, may the peace and blessings of Allah be upon him, did not touch any part of the Ka'aba except the Black Stone and the Yamani corner.

7. Saying specific formulas of supplications for each circuit. The Prophet, may the peace and blessings of Allah be upon him, did not specify any supplications except the saying of: *Allahu Akbar* when he reached the Black Stone, and at the end of each circuit between the Yamani corner and the Black Stone he used to say:

﴿ رَبَّنَآ ءَاتِنَا فِي ٱلدُّنْيَا حَسَنَةً وَفِي ٱلْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ ﴿٢٠١﴾ ﴾ [البقرة:٢٠١]

"Rabbanā ātinā fid dunyā hasatan wa fil ākhirati hasanatan wa qinā adhaban nār".

"Our Lord give us good in this world, and good in the Hereafter, and save us from the torment of the Fire".

8. Raising one's voice above the voices of others, which is done by some of the people doing *tawāf* or leading others in *tawāf*, as it causes confusion to the worshippers.

9. Struggling to pray at the station of Ibrahim. This is contrary to the *sunnah*, besides being injurious to other worshippers. It is sufficient to pray the two raka'ats of *tawāf* after completing one's *tawāf* anywhere within the Sacred Mosque.

Third: Errors Related To Sa'y

1. When climbing upon the mounts of Safa and Marwah, some pilgrims face the Ka'aba pointing towards it with their hands while saying: *Allahu Akbar* as if they were saying the *takbir* for *salah*. The *sunnah* is to raise the hands in the way you do when making du'a.

2. Accelerating one's pace throughout the entire distance between the two hills. The *sunnah* is to accelerate one's pace only between the two green posts, and walk at a normal pace for the remainder of the way.

Fourth: Errors Related To Arafat

1. Some pilgrims camp outside the boundaries of Arafat, and remain there until the sun has set, then they depart for Muzdalifah without actually standing at Arafat. This is a serious error, which invalidates their *Hajj* since standing in Arafat is the essence of *Hajj*, and it

is obligatory to be within its boundaries and not outside. If it is not easy to do that, they may enter before sunset and remain there until sunset. It is also acceptable to stand in Arafat specifically during the night of sacrifice.

2. Departing from Arafat before the sun has set is not permissible, because the Messenger of Allah, may the peace and blessings of Allah be upon him stayed at Arafat until the sun had set completely.

3. Struggling through crowds in order to climb Mount Arafat is not permissible, because it causes much harm and injury to others. The entire plain of Arafat is a place of standing, and neither climbing Mount Arafat, nor making *salah* on it is recommended.

4. Making supplications facing Mount Arafat is incorrect, because the *sunnah* is to face the *qiblah* while making supplication.

5. Making heaps of earth or pebbles during the day of Arafat at particular places, by some people has no basis in the *Shari'ah* of Allah.

Fifth: Errors Related to Muzdalifah

Some pilgrims start collecting pebbles to throw at the stone pillars (the *Jamarat*) as soon as they arrive in Muzdalifah prior to even praying the *Maghrib* and *'Isha* prayers. This is not right. It is also not right to hold the belief that the pebbles must be collected at Muzdalifah.

The correct thing is that the pebbles can be collected anywhere within the boundaries of *al Haram* (the Sacred precincts of Makkah). It is known that the Prophet, may the peace and blessings of Allah be upon him, did not ask that the pebbles for throwing the Jamratul *'Aqabah* be picked for him from Muzdalifah. They were picked up for him in the morning after leaving Muzdalifah, and on entering Mina. The rest of

the pebbles were picked up for him from Mina too.

Some pilgrims wash the pebbles, but this is not prescribed in the *Shari'ah*.

Errors Related to Throwing the Pebbles

1. Some pilgrims are under the impression that when they are throwing pebbles at the stone pillars, they are actually throwing the Satans (devils), hence they hurl them with rage and a shower of curses and abuses. No! The throwing of the pebbles was only prescribed for the remembrance of Allah the Most High.

2. Some people throw big stones, shoes or pieces of wood. This is an act of transgression in matters of religion which the Prophet, may the peace and blessings of Allah be upon him, prohibited, and doing that will not suffice for the throwing.

3. Jostling and fighting with others at the pillars while throwing the pebbles is not permissible. What is prescribed is to be gentle and to throw the pebbles without hurting anyone as much as possible.

4. Throwing all the pebbles at one time is an error. The scholars have said that this would be counted as only one throw. The *Shari'ah* prescribes that the throwing of the pebbles be done one pebble after another, saying: *Allahu Akbar* with each throw.

5. Delegating someone to throw the pebbles simply due to fear of the crowds or of hardship, while one is capable of doing it him or herself. Only the sick, or weak individuals are permitted to delegate someone to do the throwing for them.

Seventh: Errors Related to the Farewell Tawâf

1. On the day of their departure some pilgrims go to Makkah to perform their Farewell *tawāf* before throwing the pebbles at the Pillars, and then they return to Mina to throw the pebbles and depart from Mina for their respective countries. Thus their final rite becomes that of throwing the pebbles at the Pillars, and not of the *tawāf* round the Ka'aba. This is an error as the Prophet, may the peace and blessings of Allah be upon him said: " No one should depart without his last visit being to the House (the Ka'aba)".

Accordingly, the Farewell *tawāf* must be done after one has completed all the rites of *Hajj* (and before starting his journey home). After this *tawāf* one should not stay in Makkah except for the time it takes to prepare departure.

2. After finishing the Farewell *tawāf* some people walk backwards, facing the Ka'aba

when going out of the Sacred Mosque, with the impression that this is a veneration of the Ka'aba. This act is an innovation (*bid'ah*) in the religion and has no basis.

3. After finishing the Farewell *tawāf* some pilgrims stop at the door of the Sacred Mosque to make supplications. This is also an innovation with no basis in the *Shari'ah* of Islam.

Eighth: Errors Related to the visit to the Prophet's Mosque

1. Rubbing one's hands on the walls and the iron grills, or tying threads and other acts of this sort while visiting the grave of the Prophet, may the peace and blessings of Allah be upon him, intending to receive blessings (*barakah*) from that, all these are innovations (*bid'a*). Blessings come from following what Allah and His Messenger, may the peace and blessings of

Allah be upon him, have prescribed, and not from following innovations.

2. Going to the caves of Mount Uhud, or to the caves of Hira or Thaur near Makkah, and hanging pieces of cloth, or making supplications there, which are not prescribed by Allah, and bearing unnecessary hardships are all innovations in the religion, and have no basis in the *Shari'ah*.

3. Likewise, visiting certain sites under the impression that these constitute relics of the Prophet, may the peace and blessings of Allah be upon him, for example the place where his camel knelt down (when he first arrived at Madinah), and the well of Uthman, or the well of the ring and taking the soil of these places to obtain blessings are all innovations.

4. Calling upon the dead while visiting the graves at the Baqi' cemetery, or the graves of the martyrs of Uhud, and throwing coins in

order to seek the blessings of the place, or the people buried there is a grievous error. In fact it is *shirk* (ascribing partners to Allah, the Most High), as has been pointed out by scholars, and is also clear from the Book of Allah and the *sunnah* of His Messenger, may the peace and blessings of Allah be upon him. This is because all forms of worship are for Allah alone, and it is not permissible to associate other than Allah in any of them, like invoking another besides Allah, or offering sacrifices or giving vows; or any other form of *ibadah* except for Allah alone. Allah, the Most High says:

﴿ وَمَآ أُمِرُوٓا۟ إِلَّا لِيَعْبُدُوا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ ﴾ [البينة:٥]

"And they were commanded nothing except to worship Allah (only) purifying the religion for Him alone".

And He also says:

﴿ وَأَنَّ ٱلْمَسَٰجِدَ لِلَّهِ فَلَا تَدْعُواْ مَعَ ٱللَّهِ أَحَدًا ﴾ [الجن:١٨]

"Verily, the places of worship are for Allah (alone), so do not invoke anyone along with Allah".

We ask Allah, the Most High to improve the condition of the Muslims, and to give them understanding of the religion, and to turn all of us away from errors and deviations. Indeed He is the Hearing, the Responding.

WHAT IS REQUIRED OF THE PILGRIMS

1. To repent sincerely from all sins, and to spend on the *Hajj* and *Umrah* out of his lawful earnings.

2. To guard one's tongue from lying, backbiting and slandering.

3. To purify the intention to perform *Hajj* or *Umrah* solely for the pleasure of Allah, the Most High.

4. To learn the actions that are prescribed by the *Shari'ah* on *Hajj* and *Umrah* – those that constitute the actions of the limbs and the pronouncement of the tongue, and in the event of any problem to ask those who know.

5. When the pilgrim arrives at the *miqat* (station of *ihram*), he is free to choose one of the three types of *Hajj* (*Ifrād*, *Qirān* or

tamattu'). *Tammattu'* is preferable for the person who has not brought a sacrificial animal with him, while is preferable for one who has his sacrificial animal with him.

6. If the person entering *ihram* is afraid he may not be able to complete all the rites because sickness or insecurity, he should make a condition thus: "I will return to the normal state in case I am obstructed (from proceeding with my rites)".

7. The *Hajj* of children is valid, but it does not absolve them from performing the obligatory *Hajj* that is binding on them.

8. During the state of *ihram* one may take a bath, or wash his head, or scratch it if need be.

9. A woman may veil her face with her head-covering if she fears that men who are not *maharim* (related) to her will be looking at her.

10. Many women wear a headband under the veil to keep it away from the face. This action has no basis in the *Shari'ah*.

11. It is permissible to wash the *ihram* garments, and to wear them again, or to change into other *ihram* garments.

12. If, during the state of *ihram* one should wear a sewn garment, cover his head, or use scent due to forgetfulness, or ignorance no expiation (penalty or redemption) is required of him.

13. If one is performing *Hajj al Tamattu'* or *Umrah*, he should stop reciting *talbiyah* upon arriving at the Ka'ba before beginning his *tawāf*.

14. Walking with quick, short steps and baring the right shoulder are not permissible except during the *tawāf* of arrival (*tawāf al qudoom*), and they apply to men only. And this

type of walk is prescribed only during during the first three circuits of this *tawāf*.

15. If the pilgrim forgets how many circuits he has performed, i.e. whether three or four, he should regard them as three (that is the lesser of the two numbers). The same procedure applies to *sa'y*.

16. In case of large crowds, there is no harm in performing the circuits beyond the station of Ibraheem, or even further beyond, as the whole of the Sacred Mosque is a place of *tawāf*, whether on the ground floor, or on the upper floors of the Mosque.

17. It is among the evil actions for a woman to make *tawāf* showing her adornments, or using perfume, or not covering herself properly.

18. If a woman's menses begin, or she gives birth after entering into *ihram*, it is not

permissible for her to make *tawāf* until the flow of blood ceases and she cleans herself.

19. A woman may wear any dress for *ihram* as long as it does not resemble men's clothing, nor show off her adornments, or cause temptation to men.

20. To pronounce the intentions for the acts of worship other than the *Hajj* or *Umrah* is an innovation (*bidi'ah*), and to utter it aloud is even more incorrect.

21. If a Muslim has the intention of making *Hajj* or *Umrah*, it is forbidden for him to pass the *miqat* (the appointed station of making *ihram*) without entering into *ihram*.

22. If the pilgrim for *Hajj* or *Umrah* is travelling by air, he should enter into *ihram* on the plane, when he passes parallel to the *miqat* lying on his route. He should prepare himself for entering into *ihram* before reaching the

miqat. There is nothing wrong if he goes into *ihram* before reaching the *miqat*, especially if he is afraid of falling asleep, or becoming forgetful while on the plane.

23. The practice of doing so many *Umrahs* from Tan'eem or Ji'irranah after the *Hajj*, which some pilgrims do has no evidence in the *Shari'ah*.

24. The pilgrim who is performing *Hajj al Tamattu'* re-enters into *ihram* on the 8th Dhul Hijjah at the place he is staying in Makkah. It is not necessary for him to go into *ihram* from any specified place within Makkah, such as the Mizab (the gutter at the top of the Ka'aba) as many people do, nor is there any Farewell *tawāf* for going out of Makkah for Mina.

25. It is preferable to go to Arafat from Mina on the 9th of Dhul Hijjah after the sun has risen.

26. It is not permissible to depart from Arafat on the 9th of Dhul Hijjah before the sun has set. When the pilgrim departs after sunset he should do so with ease and calmness.

27. The *Maghrib* and *'Isha* prayers are to be performed after arriving at Muzdalifah, whether at the time of *Maghrib* or during the period of *'Isha*.

28. It is permissible to gather the pebbles for stoning the pillars from any place within the boundaries of Makkah (*al Haram*), not necessarily from Muzdalifa.

29. It is not recommended to wash the pebbles, because neither the Prophet, may the peace and blessings of Allah be upon him, nor his companions did it.

30. It is permissible for women, children and the weak to proceed from Muzdalifah to Mina during the last part of the night.

31. When the pilgrim arrives in Mina on the Day of 'Eid (the 10th of Dhul Hijjah) he should stop reciting the *talbiyah* when he starts throwing the *Jamrah al 'Aqabah*.

32. It is not required that the pebbles remain within the trough at the base of the pillar; what is required is that they be thrown at the pillar.

33. According to the strongest opinion of the scholars, the period of slaughtering the sacrifice extends up to the sunset of the third day of the three days spent at Mina.

34. *Tawaf al Ifādah* on the day of Eid (the 10th of Dhul Hijjah) is an essential and integral part of the *Hajj*, and the *Hajj* is not complete without it. However, it is permissible to delay it until the end of the stay in Mina.

35. The person making *Qirān* between *Hajj* and *Umrah* offers one *sa'y* only. The same applies in the case of the one doing *Ifrād*.

36. On the day of Sacrifice, it is preferable that the pilgrim does the *Hajj* rites of that day in the following order: he begins by throwing pebbles at the Pillar of *'Aqabah*, then he slaughters his sacrificial animal, then he shaves or clips his hair, then he does the *tawāf* round the Ka'aba followed by the *sa'yi*. If he does some of these rites before others, there is no harm in that.

37. Returning to the full normal state after *ihram* is attained by doing the following: (a) throwing the pebbles at the Pillar of *'Aqabah*,(b) shaving the head or clipping some of his hair, (c) doing the *tawāf al ifādah*.

38. If the pilgrim decides to shorten his stay in Mina, it is necessary that he depart from Mina before sunset.

39. For a child who cannot do the throwing of the pebbles, his guardian is permitted to throw on his behalf after throwing for himself.

40. A person who is not capable of throwing due to old age, illness or a similar excuse is permitted to appoint someone to do the throwing on his or her behalf.

41. The one appointed to do the throwing first throws his own pebbles and then throws the pebbles of the person who appointed him, without leaving the place, at each of the three pillars.

42. Except for the residents of the Sacred Mosque, it is obligatory on anyone who is doing *Hajj al Tamattu'* or *Qirān* to do *hady*, which is to sacrifice a sheep, or a seventh part of a camel, or a seventh part of a cow.

43. If the pilgrim is unable to make this sacrifice, he must fast three days during the *Hajj* and seven days after returning home.

44. It is preferable that these three days of fasting be completed before the day of Arafat so that he will not be fasting on the day of Arafat; otherwise he should fast on the 11th, 12th and 13th of Dhul Hijjah.

45. It is permissible to fast these three days either consecutively or separately, but he should not delay them till after the days spent at Mina. The same applies to the seven days of fasting at home; he may do them consecutively or separately.

46. The farewell *tawāf* (*tawāf al wada'*) is obligatory on every pilgrim except a woman menstruating or doing the post-delivery bleeding.

47. To visit the Prophet's Mosque in Madinah is *sunnah*, whether it is done before the *Hajj* or after the *Hajj*, or in any time of the year.

48. When you enter the Prophet's Mosque, it is *sunnah* to pray two raka'ats of salutation of the mosque. Although you can perform them anywhere in the Mosque, it is preferable to perform them in the *Rawdah*.

49. Visiting the grave of the Prophet, may the peace and blessings of Allah be upon him, and other graves is allowed for males only, and not for females, and on the condition that a journey is not undertaken on that account.

50. Rubbing the walls of the chamber housing the Prophet's grave, may the peace and blessings of Allah be upon him; or kissing it, or doing *tawāf* round it are all innovations prohibited in Islam. Our righteous predecessors did not do such actions. If his intention of

making *tawāf* around the grave is to seek closeness to the Prophet, may the peace and blessings of Allah be upon him, then that is *shirk*.

51. It is also *shirk* to invoke the Prophet, may the peace and blessings of Allah be upon him, for the fulfilment of a need or the removal of a grief.

52. The Prophet's life, may the peace and blessings of Allah be upon him, is a life of the state of *barzakh* (the state of existence between death and resurrection on the Day of Judgement), and is in no way similar to his life on earth before his death. Only Allah, the Most High, knows the nature and reality of the life of the *barzakh*.

53. People who stand in front of the Prophet's grave, may the peace and blessings of Allah be upon him, raising their hand and

making supplications, are doing innovations foreign to Islam.

54. Visiting the grave of the Prophet, may the peace and blessings of Allah be upon him, is neither obligatory, nor a condition for the completion of the *Hajj*, as some people believe.

55. The *hadiths* cited by some people prescribing the undertaking of a journey to visit the Prophet's grave either have weak authority or are fabricated.

SOME SUPPLICATIONS WHICH MAY BE RECITED AT ARAFAT, AT THE SACRED SITES, AND AT OTHER PLACES OF SUPPLICATION

اللَّهُمَّ إِنِّي أَسْأَلُكَ العَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي، وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي.

O Allah! I ask You integrity and soundness in my religion, my life, my family, and my possessions. O Allah! Cover my imperfections, pacify my fears, guard me from what is in front of me, and behind me, from what is on my

right, and on my left, over my head and under my feet.

اَللَّهُمَّ عَافِنِي فِي بَدَنِـــي، اللَّهُمَّ عَافِنِي فِي سَمْعِي، اللَّهُمَّ عَافِنِي فِي بَصَرِي، لاَ إِلَهَ إِلاَّ أَنْتَ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ، وَالْفَقْرِ، وَأَعُـــوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، لاَ إِلَهَ إِلاَّ أَنْتَ.

O Allah! Grant me well-being in my body; O Allah! Grant me well-being in my hearing; O Allah! Grant me well-being in my sight. There is no god worthy of worship except You.

O Allah! I seek refuge in You from unbelief and poverty, and from the punishment of the grave. There is no god worth of worship except You.

اللَّهُمَّ أَنتَ رَبِّي لاَ إِلَهَ إِلاَّ أَنتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ لَكَ بِذَنْبِي فَاغْفِرْ لِي فَإِنَّهُ لاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنتَ.

O Allah! You are my Lord. There is no god worthy of worship except You; You created me, and I am your slave. And I am on Your Covenant and Your Promise as much as I can. I seek refuge in You from the evil of my actions. I acknowledge Your favours to me; and I acknowledge my sins. Forgive me my sins, for there is no one who can forgive sins except You.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ، وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَمِنَ الْبُخْلِ والْجُبْنِ، وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ.

O Allah! I seek refuge in You from worry and sorrow. I seek refuge in You from incapacity and laziness, from stinginess and cowardice, and I seek refuge in You from the burden of debt, and from being humiliated by men.

اللَّهُمَّ اجْعَلْ أَوَّلَ هَذَا الْيَوْمِ صَلاَحاً، وَأَوْسَطَهُ فَلاَحاً، وَآخِرَهُ نَجَاحاً، وَأَسْأَلُكَ خَيْرَيِ الدُّنْيَا وَالآخِرَةِ يَا أَرْحَمَ الرَّاحِمِيْنَ.

O Allah! Make the beginning of this day good, the middle prosperous, and the end successful. I ask You to grant me the good of

this world, and of the Hereafter, O Most Merciful of all who show us mercy!

اللَّهُمَّ إِنِّي أَسأَلُكَ الرِّضَى بَعْدَ الْقَضَاءِ، وَبَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ، وَلَذَّةَ النَّظَرِ إِلَى وَجْهِكَ الكَرِيْمَ، وَالشَّوْقَ إِلَى لِقَائِكَ فِي غَيْرِ ضَرَّاءَ مُضِرَّةٍ وَلاَ فِتْنَةٍ مُضِلَّةٍ، وَأَعُوذُ بِكَ أَنْ أَظْلِمَ أَوْ أُظْلَمَ، أَوْ أَعْتَدِيَ أَوْ يُعْتَدَى عَلَيَّ، أَوْ أَكْتَسِبَ خَطِيئَةً أَوْ ذَنْباً لاَ تَغْفِرُهُ، وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ.

O Allah! I ask You to make me pleased with what you decreed for me, and a good life after death, and the pleasure of looking at Your Glorious Face, and a yearning to meet You, without distress or affliction or a misguiding trial. I seek refuge in You from oppressing others or being oppressed, from doing others wrong or being wronged at, and from

committing an error or a sin that You will not forgive.

O Allah! I seek refuge in You from the feebleness of old age.

اللَّهُمَّ اهْدِنِي لِأَحْسَنِ الْأَعْمَالِ وَالْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا، لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ.

O Allah! Guide me to the best of deeds, and the best of characters; none can guide to the best of them except You. And save me from the bad of them as none can save me from the bad of them except You.

اللَّهُمَّ أَصْلِحْ لِي دِينِي، وَوَسِّعْ لِي فِي دَارِي، وَبَارِكْ لِي فِي رِزْقِي.

O Allah! Make my religion good, and make my house spacious, and bless me in my means of livelihood.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْقَسْوَةِ وَالْغَفْلَةِ وَالذِّلَّةِ وَالْمَسْكَنَةِ، وَأَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفُسُوقِ وَالشِّقَاقِ وَالنِّفَاقِ وَالسُّمْعَةِ وَالرِّيَاءِ.

وَأَعُوذُ بِكَ مِنَ الصَّمَمِ، وَالْبَكَمِ، وَالْجُذَامِ، وَسَيِّءِ الْأَسْقَامِ.

O Allah! I seek refuge in You from cruelty, negligence, degradation and destitution, I seek refuge in You from disbelief, transgression, disobedience, vanity and show-off; and I seek refuge in You from blindness, deafness, leprosy and bad diseases.

اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيُّهَا وَمَوْلاَهَا.

O Allah! Give my soul piety, and purify it. You are the Master of my soul and its Guardian.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لاَ يَنْفَعُ، وَقَلْبٍ لاَ يَخْشَعُ، وَنَفْسٍ لاَ تَشْبَعُ، وَدَعْوَةٍ لاَ يُسْتَجَابُ لَهَا.

O Allah! I seek refuge in You from a knowledge that does no benefit, and a heart that does not submit humbly (to Allah), and an ego that is not sated, and from a supplication that is not accepted.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا عَلِمْتُ، وَمِنْ شَرِّ مَا

لَمْ أَعْلَمْ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحَوُّلِ عَافِيَتِكَ، وَفُجَاءَةِ نِقْمَتِكَ، وَجَمِيعِ سَخَطِكَ.

O Allah! I seek refuge in You from the evil of what I did, and from the evil of what I did not do; from the evil of what I know and from the evil of what I do not know.

O Allah! I seek refuge in You from a decline of Your favour (on me), from a change in Your protection, from Your sudden punishment, and from all Your displeasure.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَدْمِ وَالتَّرَدِّي وَمِنَ الْغَرَقِ وَالْحَرَقِ وَالْهَرَمِ، وَأَعُوذُ بِكَ مِنْ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ، وَأَعُوذُ بِكَ مِنْ أَنْ أَمُوتَ لَدِيغاً، وَأَعُوذُ بِكَ مِنْ طَمَعٍ يَهْدِي إِلَى طَبَعٍ.

O Allah! I seek refuge in You from ruin and falling, from drowning and burning, and from senility; I seek refuge in You from Satan's beguiling me at my death; and I seek refuge in You from being bitten by venomous creatures. I seek refuge in You from greed that leads to evil character.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الأَخْلاَقِ وَالأَعْمَالِ وَالأَهْوَاءِ وَالأَدْوَاءِ، وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ، وَقَهْرِ العَدُوِّ، وَشَمَاتَةِ الأَعْدَاءِ.

O Allah! I seek refuge in You from bad manners, bad actions and bad desires, and bad diseases. I seek refuge in You from the burden of debt, and from being humbled by people, and from the ridicule of enemies.

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي، وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي، وَاجْعَلِ الحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَالْمَوتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ، رَبِّ أَعِنِّي وَلَا تُعِنْ عَلَيَّ، وَانْصُرْنِي وَلَا تَنْصُرْ عَلَيَّ، وَاهْدِنِي وَيَسِّرِ الْهُدَى عَلَيَّ.

O Allah! Make my religion, which is my forrress, good for me, make this world which is my place of sojourn good for me, and make life in the Hereafter which will be my abode good. Make my life an increase in all goodness, and my death a rest from all evil.

O Allah! Support me and help me, and do not let others overpower me; guide me and

make the following of Your Commands easy for me.

اللَّهُمَّ اجْعَلْنِي ذَكَّاراً لَكَ، شَكَّاراً لَكَ، مِطْوَاعاً لَكَ، مُخْبِتًا إِلَيْكَ، أَوَّاهًا مُنِيباً، رَبِّ تَقَبَّلْ تَوْبَتِي، وَاغْسِلْ حَوْبَتِي، وَأَجِبْ دَعْوَتِي، وَثَبِّتْ حُجَّتِي، وَاهْدِ قَلْبِي، وَسَدِّدْ لِسَانِي، وَاسْلُلْ سَخِيمَةَ صَدْرِي.

O Allah! Make me grateful to You, mindful of You, full of fear for You, devoted in obedience to You, humble before You, earnest in supplication, and always returning to You. My Lord! Accept my repentance, wash away my sins, answer my supplication, establish my veracity, guide my heart, make my tongue truthful, and remove all ill-feeling from my heart.

اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الأَمْرِ، وَالْعَزِيمَةَ عَلَى الرُّشْدِ، وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ، وَحُسْنَ عِبَادَتِكَ، وَأَسْأَلُكَ قَلْبًا سَلِيمًا، وَلِسَانًا صَادِقًا، وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا تَعْلَمُ، إِنَّكَ عَلَّامُ الغُيُوبِ.

O Allah! I ask You resoluteness in the religion, and firmness in following the guidance. I ask You to make me thankful for Your favour, to be good in my service to You, and to grant me a sound heart and a truthful tongue. I ask You to grant me what You know to be good, and to give me refuge from what You know is evil, and to forgive me what You know, and You are the Knower of the Unseen.

اللَّهُمَّ أَلْهِمْنِي رُشْدِي وَأَعِذْنِي مِنْ شَرِّ نَفْسِي.

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنكَرَاتِ، وَحُبَّ الْمَسَاكِينِ، وَأَنْ تَغْفِرَ لِي وَتَرْحَمَنِي، وَإِذَا أَرَدْتَ بِعِبَادِكَ فِتْنَةً، فَتَوَفَّنِي إِلَيْكَ غَيْرَ مَفْتُونٍ، اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ، وَحُبَّ كُلِّ عَمَلٍ يُقَرِّبُنِي إِلَى حُبِّكَ.

O Allah! Inspire me with good conduct, and save me from the evil of my selfishness. O Allah! I ask You to guide me to the doing of good deeds, and abstaining from bad deeds, and love of those who are humble, and to forgive me and show mercy to me. And if You decree a trial for Your servants, take me to You before falling into it.

O Allah! I ask You for Your love and the love of those who love You, and the love of

every action that will bring me closer to Your love.

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَسْأَلَةِ، وَخَيْرَ الدُّعَاءِ، وَخَيْرَ النَّجَاحِ، وَخَيْرَ الثَّوَابِ، وَثَبِّتْنِي وَثَقِّلْ مَوَازِينِي، وَحَقِّقْ إِيمَانِي، وَارْفَعْ دَرَجَتِي، وَتَقَبَّلْ صَلَاتِي، وَعِبَادَاتِي، وَاغْفِرْ خَطِيئَاتِي، وَأَسْأَلُكَ الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ.

O Allah! I ask You the best of requests, and the best of supplications, and the best of success, and the best of rewards. Strengthen me, make my balance of good actions heavy, confirm my faith, elevate my rank, accept my prayer and my worship, and forgive my mistakes. And I ask You the highest ranks in the Garden of Paradise.

اللَّهُمَّ إِنِّي أَسْأَلُكَ فَوَاتِحَ الْخَيْرِ، وَخَوَاتِمَهُ، وَجَوَامِعَهُ،
وَأَوَّلَهُ وَآخِرَهُ، وَظَاهِرَهُ وَبَاطِنَهُ، وَالدَّرَجَاتِ الْعُلَى مِنَ
الْجَنَّةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَرْفَعَ ذِكْرِي، وَتَضَعَ
وِزْرِي، وَتُطَهِّرَ قَلْبِي، وَتُحَصِّنَ فَرْجِي، وَتَغْفِرَ لِي
ذُنُوبِي، وَأَسْأَلُكَ الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ، اَللَّهُمَّ إِنِّي
أَسْأَلُكَ أَنْ تُبَارِكَ فِي سَمْعِي، وَفِي بَصَرِي، وَفِي خَلْقِي،
وَفِي خُلُقِي، وَفِي أَهْلِي وَفِي مَحْيَايَ، وَفِي عَمَلِي،
وَتَقَبَّلْ حَسَنَاتِي، وَأَسْأَلُكَ الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ.

O Allah! I ask You for good beginnings, good endings, the totality of goodness, from the first to the last, from within and from without, and I ask You a high rank in the Garden.

O Allah! I ask You to exalt my fame, lighten my burden, purify my heart, keep me chaste, forgive me my sins, and I ask You a high rank in the Garden.

O Allah! Bless me in my sight, and in my hearing, and in my physical constitution, and in my character; bless me in my life, and in my family, and in my work; accept my good deeds, and I ask You the highest ranks in the Garden.

اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَهْدِ الْبَلاءِ، وَدَرَكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَمَاتَةِ الْأَعْدَاءِ.

O Allah! I seek refuge in You from the difficulties of calamities, and the catching up of wretchedness, the evil of the decree, and the ridicule of enemies.

اَللّٰهُمَّ مُقَلِّبَ الْقُلُوبِ، ثَبِّتْ قَلْبِي عَلَى دِينِكَ، اَللّٰهُمَّ مُصَرِّفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ.

O Allah! Controller of the hearts! Keep my heart firm in Your religion.

O Allah! Owner of authority over the hearts! Turn my heart to your obedience.

اَللّٰهُمَّ زِدْنَا وَلاَ تَنْقُصْنَا، وَأَكْرِمْنَا وَلاَ تُهِنَّا، وَأَعْطِنَا وَلاَ تَحْرِمْنَا، وَآثِرْنَا وَلاَ تُؤْثِرْ عَلَيْنَا.

O Allah! Grant us increase and not decrease, honour and not dishonour; give us Your favours and do not deprive us, give us preference, and do not give others preference over us.

اَللّٰهُمَّ أَحْسِنْ عَاقِبَتَنَا فِي الأُمُورِ كُلِّهَا، وَأَجِرْنَا مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الآخِرَةِ.

O Allah! Grant us the best of outcomes in all our affairs, and save us from disgrace in this world and from punishment in the Hereafter.

اللّٰهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا تَحُولُ بِهِ بَيْنَنَا وَبَيْنَ مَعْصِيَتِكَ، وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتَكَ، وَمِنَ الْيَقِينِ

مَا تُهَوِّنُ بِهِ عَلَيْنَا مَصَائِبَ الدُّنْيَا، وَمَتِّعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوَّاتِنَا مَا أَحْيَيْتَنَا، وَاجْعَلْهَا الْوَارِثَ مِنَّا،

ثَأْرَنَا عَلَى مَنْ ظَلَمَنَا، وَانْصُرْنَا عَلَى مَنْ عَادَانَا، وَاجْعَلْ

وَلاَ تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا وَلاَ مَبْلَغَ عِلْمِنَا، ولا تَجْعَلْ

مُصِيبَتَنَا فِي دِينِنَا، وَلاَ تُسَلِّطْ عَلَيْنَا مَنْ لاَ يَخَافُكَ وَلاَ يَرْحَمُنَا.

O Allah! Grant us a fear of You that will come between us and the acts of disobedience to Your; and an obedience to You that will take us to Your Garden, and a certainty that will lighten the calamities of this world on us. Let us live enjoying our hearing, and our sight, and our strength as long as You grant us life, and let it be the last to be taken away from us. Avenge us from those who have wronged us, and help us against our enemies. Let no calamity befall us in our religion, and let not worldly affairs be our greatest care, nor the extent of our knowledge, and do not on account of our sins put us under the control of those who will have no fear of you concerning us, nor show mercy to us.

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ، وَعَزَائِمَ مَغْفِرَتِكَ، وَالْغَنِيمَةَ مِنْ كُلِّ بِرٍّ، وَالسَّلاَمَةَ مِنْ كُلِّ إِثْمٍ، وَالْفَوْزَ بِالْجَنَّةِ، وَالنَّجَاةَ مِنَ النَّارِ.

O Allah! I ask You to bestow (Your mercy on me, to forgive me, to protect me from every sin, to give me a share of every good, and to grant me the attainment of the Garden, and salvation from the Fire.

اَللّٰهُمَّ لاَ تَدَعْ لَنَا ذَنْبًا إِلاَّ غَفَرْتَهُ، وَلاَ عَيْباً إِلاَّ سَتَرْتَهُ، وَلاَ هَمًّا إِلاَّ فَرَّجْتَهُ، وَلاَ دَيْناً إِلاَّ قَضَيْتَهُ، وَلاَ حَاجَةً مِنْ حَوائِجِ الدُّنْيَا وَالآخِرَةِ هِيَ لَكَ رِضىً وَلَنَا فِيهَا صَلاَحٌ إِلاَّ قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah! Leave not for us a sin which You have not forgiven, nor a shortcoming which You have not concealed, nor a worry which

You have not removed, nor debt which You have not paid, nor a need from among the needs of this world or the Hereafter, the fulfilment of which is beneficial for us and pleasing to You, which You have not fulfilled, O Most Merciful of all who show mercy!

اَللَّهُمَّ إِنِّي أَسْأَلُكَ رَحْمَةً مِنْ عِنْدِكَ، تَهْدِي بِهَا قَلْبِي،
وَتَجْمَعُ بِهَا أَمْرِي، وَتَلُمُّ بِهَا شَعَثِي، وَتَحْفَظُ بِهَا غَائِبِي
وَتَرْفَعُ بِهَا شَاهِدِي، وَتُبَيِّضُ بِهَا وَجْهِي، وَتُزَكِّي بِهَا
عَمَلِي، وَتُلْهِمُنِي بِهَا رُشْدِي، وَتَرُدُّ بِهَا الْفِتَنَ عَنِّي،
وَتَعْصِمُنِي بِهَا مِنْ كُلِّ سُوءٍ.

O Allah! I ask You for a mercy from You by which You will guide my heart, settle my affairs, remove my worries, protect me from what is unseen to me, make my face radiant, purify my deeds, inspire me with wisdom, avert

calamities from me, and protect me from every evil.

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ الْفَوْزَ يَوْمَ الْقَضَاءِ، وَعَيْشَ السُّعَدَاءِ، وَمَنْـــزِلَ الشُّهَدَاءِ، وَمُرَافَقَةَ الأَنْبِيَاءِ، وَالنَّصْرَ عَلَى الأَعْدَاءِ.

O Allah! I ask You for success on the Day of Judgement, and a life of happiness, and the rank of the martyrs, and the companionship of the Prophets, and victory over enemies.

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ صِحَّةً فِي إِيمَانٍ، وَإِيمَاناً فِي حُسْنِ خُلُقٍ، وَنَجَاحاً يَتْبَعُهُ فَلاَحٌ، وَرَحْمَةً مِنْكَ وَعَافِيَةً مِنْكَ وَمَغْفِرَةً مِنْكَ وَرِضْوَانًا.

O Allah! I ask You for correctness of belief; and a faith that leads to good conduct, and a success that results in eternal felicity; and a

mercy, health and forgiveness from You, and for Your pleasure.

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ الصِّحَّةَ وَالْعِفَّةَ، وَحُسْنَ الْخُلُقِ وَالرِّضَاءَ بِالْقَدَرِ.

اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ.

O Allah! I ask You health, integrity, good character, and that I may be pleased with my portion.

O Allah! I seek refuge in You from the evil of my self, and from the evil of every creature whose forelock is in Your grasp. O my Lord! Keep me on the straight path.

اَللّٰهُمَّ إِنَّكَ تَسْمَعُ كَلاَمِي، وَتَرَى مَكَانِي، وَتَعْلَمُ سِرِّي وَعَلاَنِيَتِي، وَلاَ يَخْفَى عَلَيْكَ شَيْءٌ مِنْ أَمْرِي، وَأَنَا الْبَائِسُ الْفَقِيرُ، وَالْمُسْتَغِيثُ الْمُسْتَجِيرُ، وَالْوَجِلُ الْمُشْفِقُ الْمُقِرُّ الْمُعْتَرِفُ إِلَيْكَ بِذَنْبِهِ، أَسْأَلُكَ مَسْأَلَةَ الْمِسْكِينِ، وَأَبْتَهِلُ إِلَيْكَ إِبْتِهَالَ الْمُذْنِبِ الذَّلِيلِ، وَأَدْعُوكَ دُعَاءَ الْخَائِفِ الضَّرِيرِ، دُعَاءَ مَنْ خَضَعَتْ لَكَ رَقَبَتُهُ، وَذَلَّ لَكَ جِسْمُهُ، وَرَغِمَ لَكَ أَنْفُهُ.

O Allah! You hear my words, You behold my situation. You know what is open and what is hidden within me; nothing concerning me is hidden from You. I am the needy, the miserable, the urgent seeker of Your succour and protection, full of fear and awe, one who confesses to You his sins. I beseech You with

humility in my heart, with trembling and fear, in prostration and utter helplessness.

May Allah's peace and blessings be upon Muhammad, his family and companions.